

judging it altogether incongruous to bring Goci upon the stage perpetually, and make him immediately interpose every where, in the generations of men and all other animals, by the miraculous production of souls out of nothing. Notwithstanding which, if we well consider it, we shall find, that there may be very good reason on the other side for the successive Divine creation of souls; namely, that God did not do all at first, that ever he could or would do, and put forth all his creative vigour at once, in a moment, ever afterwards remaining a spectator only of the consequent results, and permitting nature to do alt alone, without the least interposition of his at any time, just as if there were no God at all in the world. For this may be and indeed often hath been, the effect of such an hypothesis as this, to make men think, that there is no other God in the world but blind and dark nature. God might also, for other good and wise ends unknown to us, reserve to himself the continual exercise of this his creative power, in the successive production of new souls. And yet these souls nevertheless, after they are once brought forth into being, \will_t notwithstanding their juniority, continue as firmly in the same_T without vanishing of themselves into nothing, as the substance of senseless matter, that was created many thousand years before, will do. And thus our vulgar hypothesis of the new creation of souls, as it is rational in itself,' so it doth sufficiently solve their incorporeity, their future immortality, or post-eternity, without introducing those offensive absurdities of their pre-existence and transmigration.

xxxv. But if there be any such, who, rather